28
4.b.6 (br. bs.)
S. Saunders

THE

CIRCULAR LETTER

FROM THE

Elders, Ministers, and Messengers,

OF THE SEVERAL

BAPTIST CHURCHES

OF THE

WESTERN ASSOCIATION,

Assembled at Plymouth, Devon,

JUNE 13*th* & 14*th*, 1810,

Maintaining the important Doctrines of three equal Persons in the Godhead; eternal and personal Election; original Sin; particular Redemption; free justification by the imputed Righteousness of Christ; efficacious Grace in Regeneration; the final Perseverance of true Saints; the Resurrection of the Dead; the future Judgment; the eternal happiness of the Righteous, and endless Misery of the Impenitent; with the congregational Order of the Churches inviolably.

To the several Churches they represent, or from which they have received Letters.

Grace be to you, and Peace from God the Father, and from Jesus Christ our Lord.

DEAR BRETHREN,

IT is peculiarly gratifying that while the advocates of an impure speculation have endeavoured to exterminate the religion of Jesus, it still remains uuimpaired, and mocks the proudest efforts of its adversaries. The very different maxims which distinguish those societies that are form-

ed respectively by the Infidel and Christian schemes, enable us with some degree of accuracy to ascertain the merits of each; for notwithstanding the haughty pretensions to superior rationality which have been made by the abettors of the 'Age of Reason,' it is easy to perceive that their tenets are fatally calculated to stupify the conscience, to deepen the moral gloom which envelops the world, and to produce those antisocial feelings which are hostile to the felicity of the human species; while to every impartial enquirer it is equally evident that the religion of the New Testament, when influenced by that awful power which has engaged to render it efficient, illuminates the mind, elevates it to heaven, and proposes a union of souls which shall be perpetuated to eternal ages.

Under the auspices of this divine system, we have again assembled to enjoy another annual Association, and have had an opportunity of confirming those friendships which have been formed according to the Spirit of the Gospel, founded on the love of God, and cemented by the blood of the cross.

Our emotions, at such a season as this, are peculiar, as we have been required in a more than ordinary degree to attend to the interests of the associate churches. Some of your letters afford us pain, and excite us to commiseration and prayer; while others animate and refresh us, and lead us to anticipate that glorious day when the Sun of righteousness shall pour his beams on every part of our benighted world, and inspire in the followers of the Lamb, that sentiment with which the prophet hailed the church:—'Arise, shine, for thy light is come and the glory of the Lord is risen upon thee.'

Deeply impressed with the variety of your wants and the numerous temptations to which you are liable, we feel ourselves induced in the most affectionate manner to imitate the holy Apostle in bowing our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God!—With the

humble hope of assisting you in your advances towards these divine attainments, allow us in this address to give you a few exhortations relative to your behaviour as expectants of an eternal world.

Dear Brethren, you profess to be the followers of the Lamb, to be waiting for the dissolution of all things, and to be animated with the view of that dignified state of existence where you hope to enjoy unsullied purity and uninterrupted pleasures in the society of the blessed.—If these are your expectations, 'What manner of persons ought ye to be in all holy conversation and godliness!' As a preparatory qualification to a holy and unblemished behaviour, permit us to urge you to the diligent cultivation of an experimental acquaintance with Jesus Christ.

It is to be deplored that many professing Christians satisfy themselves with a mere theoretical knowledge of Christ: it is true they give credit to the doctrines, which are published from the pulpit; they acknowledge that Christ is the son of God; that he came to save sinners; that he was crucified for the crimes of men; and afterwards rose from the dead, and ascended to heaven: but it is evident from a sad variety of instances which have occurred in the Christian world, that a man may assent to these truths, discover considerable attachment to them, and define them most eloquently, and after all, instead of improving in spiritual worth, enhance his own guilt and condemnation. The various topics of Christian doctrine, as though they were not designed to inspire one interesting feeling, are contemplated by such a character with a heart of marble, received without affection, and maintained without the enjoyment of their influence. It is because men are satisfied with this superficial knowledge of Christ, that after their minds are enlightened, after they have tasted of the heavenly gift, and felt some expectations of heaven, some terrors of hell, those powers of the world to come, they fall away, and render their future repentance a matter of doubt if not of impossibility. A merely theoretical knowledge of Christ is like that of a Physician, who discovers the virtues of medicines by the information of others or by some artful process of his own; while an experimental knowledge, resembles that of the same man, who in the last stage of a supposed mortal disease feels the healing and vital influence of that preparation, which before he had only systematically analyzed. A knowledge of Christ without experience, is a tree without sap, a body

without life; there is knowledge without influence, speculation without enjoyment, prayer without devotion, praise without adoration; in a word, an illuminated mind unaccompained by the affections of the heart; the whole presents an affecting scene of mental hardness, barren formality, or despicable hypocrisy.

'Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: who when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' Remember that 'It pleased the Father that in him should all fulness dwell.' But why? Is he seated on the throne of heaven, and encircled by angels, merely that we might be dazzled with his grandeur? Has he established the Gospel ministry merely that we might hear of him? Does he display his perfections only that we might talk of him? Genuine Religion does not consist in hearing and talking of Christ; but in having him formed in the heart by the Holy Spirit. It is not enough for you, brethren, to be informed that Christ has provided a remedy for all the diseases of the heart; that he has everlasting strength; that he has an infinitude of grace: an actual application to his precious blood is indispensable for the tranquillity of your consciences; a cordial reliance on his omnipotence and tenderness is the only means that can insure your support; and a constant fellowship with him the only source of true felicity. Such was the enjoyment which the Holy Apostle derived from his acquaintance with Jesus Christ, that he desired to depart and be with him for ever. Such were his views of the glory, the value, the fulness, and the society of his divine Lord, that he could calmly have beheld the last convulsions, and final wreck of nature, and exclaimed, I suffer no deprivation, for I look for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

With these interesting views of the dear Redeemer we entreat you to associate Spirituality of mind, which is at once productive of the highest dignity and the most refined enjoyment. Every man who religiously estimates the present state, must conclude that those interests are most worthy of being promoted, which lie in a future world. All the conduct of God towards our race might be adduced in confirmation of this; it was not worthy of the blessed God, therefore, to fill the immortal mind, capable of enjoying himself, with the perishing trifles of this lower world. He saw that affluence

and earthly distinctions, were not more calculated than indigence and obscurity, to render his intelligent creatures really happy · .e, therefore, promotes their felicity in sublimer forms · .e converts them by his grace, bestows pardon on the · rough his dear son, gives his angels charge over them, sup · ts them in the vale of death, and raises them at length to · rones of glory. But for what purpose were all these e· ·ibi·ions of the divine beneficence? they were designed to kindle in us a devotional ardour, to spiritualize our minds that we might live in habitual nearness to God. In the enjoyment of this glorious exercise we cannot be miserable, without it we cannot be happy. Why do we so frequently complain of frozen, hard, and lifeless hearts, of dull retirement, of languid prayers, of unprofitable sermons? Because we live so far from God. Can we expect to enjoy the rays of a warm sun, if we habitually live in a frozen region? To disallow and regret such a state of mind is indeed some indication of spiritual life; but surely it is much more desirable to feel the vigorous operation of this divine principle, than merely to perceive that it exists. Are you not convinced, dear Brethren, that your religious enjoyments have been proportioned to your spirituality of mind? When was it that you received the greatest pleasure in your way to heaven? Was it not when you emulated the character of Enoch and walked with God? When you contemplated the divine Saviour as the centre of your joy, and exclaimed :—'My heart is fixed, my heart is fixed, I will sing and give praise!' O why are our thoughts no more engaged with eternal things? Surely we can find no example for our indifference in heaven. Think, Christians, what ideas of human happiness revolved in the mind of the eternal Father before the commencement of time; reflect on the grace of Jesus Christ who poured forth the blood of his heart for you, and who still interests himself in your concerns, though he reigns supreme Lord of the world; contemplate the Holy Spirit, who has engaged to complete the work of grace on your hearts, and who is perpetually employing his wisdom and power for the interests of the church; behold all the orders of angelic beings looking into the mysteries of your salvation with wonder and adoration! Do these topics employ the attention of all the holy intelligences of the upper world, and shall we who are so deeply interested in them, contemplate them with frigid indifference? Is God erecting thrones in heaven for us? Let us

be earnest then to acquire a dignity of mind suited to so exalted a station. Is he exhibiting to us crowns of glory? Let us be animated to press forward—let us look to Jesus—let us get nearer to him by prayer and meditation, by reading the scriptures, and by dependence on the aids of the HolySpirit: these means are inseparably connected with our happiness, and should we refuse to employ them, we should be aiming to acquire spiritual enjoyments, in a very different course from that which is recommended in the word of God.

Though the evils of the human heart be in such deep concealment, that no one can understand his errors; yet its state before God, and the degree of its spirituality, may be generally determined by its readiness and activity in the service of God. When a great and interesting object fills the mind, it naturally inspires 'Promptitude.' This effect, the redemption of man produced on our great Saviour, 'Lo! I come to do thy will O God—thy law is within my heart.' This also formed a very distinct and beautiful trait in the character of St. Paul. With all the interests of the world beneath his feet, he employed himself in contemplating the felicity of heaven: so intensely did he fix his eye upon this object, that trials and persecutions could no more damp his ardour, than the humidity of the atmosphere can quench the fires of the sun. Hear his own words: 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Far from being intimidated by his sufferings, far from relaxing his energies, because of his great attainments, we behold him as prompt in the concluding labours of the race, as at the beginning, and while he bounds along the christian course, we hear him cry, 'I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' O that when he ascended to heaven, his mantle had fallen on us! O that a portion of his spirit were more evidently resting on the professors of the present day! Let us look around us: are all the members of our churches imitating this bright model of christian promptitude? Are they all girt

for the race, and armed for the fight? The garments of many, we fear, are loose and indicative of spiritual indolence. Their hands appear too feeble to grasp the weapons of the spirit. They possess talents, but seem more desirous of concealing, than of employing them. The Lord exhibits himself as a bridegroom, but they are fallen asleep, and the neglected flame but just glimmers in the lamp. He declares he will 'come quickly', but the solemn notice is too gentle to disturb their iron slumber! Alas! some of us act as though there were nothing to do, as though there were no Devil to contend with, as though there were no internal corruptions to mortify, as though we were never exhorted to put on the whole armour of God; as though we were never commanded to abound in the work of the Lord; as though there were no Holy Spirit promised to support us in our trials or assist us in our warfare!

Suppose the Judge of quick and dead were this day to appear, would he find you with your loins girt, would he find you contending against the influence of the world, mortifying your inward sins, cultivating a devotional frame of heart, contemplating heaven, and anticipating your future triumphs with him? These are duties which your divine Lord constantly requires from your hands: and to animate you to a zealous discharge of them, he declares that you shall enjoy all the honours with which his grace can distinguish you. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat and will come forth and serve them. Let us beseech you then, dear christians, to regard with abhorrence those corrupt opinions which some have formed of our holy religion; opinions, which if imbibed, would enervate every christian principle, and almost extinguish the flame of piety which the Spirit of God has kindled in your hearts; opinions which animate to no exertion, and inspire only the indolent groan of the sluggard or the abusive clamours of the profane. The religion of Jesus prompts to activity; and when it opens the eyes to behold the vanities of the world, it places before them prospects of everlasting glory, and awakens in the renewed mind that glowing sentiment of the Apostle, 'We are not our own, but bought with a price; therefore, let us glorify God in our body and in our spirit which are God's.

If you would carry your promptitude to all the length

which the scriptures require, you must cultivate Firmness of character. This quality you will find necessary, not only in forming your sentiments of divine truth, but in guarding you against the warping influence of human systems; in fortifying you equally against those specious arguments which either make the proud attempt to divest religion of its mysteries, or which would induce you to trifle with sin; to be indolent in the discharge of your obligations, or to treat the authority of Jehovah with irreverence.

This firm tone of mind is no less needful for the honorable support of your christian profession. Some of you may be placed in circumstances wholly unfriendly to religion. You may be discouraged by the coarse threatenings of the persecuting, the ridicule of the profligate, and the allurements of the vain. We know that trials of this nature are peculiarly affecting to an amiable mind, as they tend to enfeeble and depress the spirits, and to produce that deplorable indecision which too generally forms the future character. But we exhort, we entreat you, that ye be not wearied and faint in your minds! At this season your humble faith and holy courage ought to be peculiarly exemplified. The graces of the Christian appear mostly to advantage when they have the greatest difficulties to surmount. Consider, afflicted believers, the nature and dignity of your calling. Ought persons so distinguished by divine grace as you, who have so frequently covenanted with the heart-searching God, who have beyond the grave an unfading inheritance, to be turned from your celestial course? Contemplate the conduct of Abraham, the friend of God. When the Lord commanded him to leave his country and his kindred, and his father's house, the patriarch departed as the Lord had spoken to him and went out not knowing whither he went. His countrymen and relatives might have had some claim on his regards, but he was decided for God! His possessions and the probability of amassing greater wealth, might have urged his continuance, but he was decided for God! Imagine him standing amidst idolatrous altars, insulting priests, and weeping and deriding relatives: Imagine the good man, looking up to heaven, contemplating the attributes and character of God, and reflecting on the awful voice that had summoned him away: firm amidst all these abuses and persuasions, he cries, 'My mind is made up, God has a claim on all my energies; he has given me promises of eternal companionship with himself: O God thou art my shield and my exceeding great reward!'

The duties which we have recommended will appear pleasant, if we consider the principle from which they ought to proceed, viz. a principle of affectionate obedience, the obedience of a child who delights to perform the will of his father. To enter on any divine employment in a state of mind resembling that of the unwilling soldier who, in the dead of a stormy night, is compelled to leave his couch and guard some post of danger, is mean, contemptible, and guilty. The gracious principle which the Spirit of God implants in the heart of a true believer discovers itself in a spontaneous regard for the divine commands. It does not induce us to say 'What may we leave undone and yet enjoy the future happiness of the redeemed;' but, 'What shall we render unto the Lord for all his benefits?' A uniform persistive obedience was of so much importance in the estimation of St. Paul, that he urged Titus invariably to enforce it. 'These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.' This was the sign by which he distinguished the elect of God, 'zealous of good works!' St. Peter, who was taught by the same spirit, preached the same holy doctrines—'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light!' These were not accidental allusions of the inspired penmen; they formed considerable parts of their exhortations, glowed in all their sermons, gave a rich lustre to all their writings, displayed the pure and sublime tendency of the doctrines of grace, arrested the attention of the profane, and commanded the submission of a licentious world!

We cannot give any evidence of our love to Christ, unless we cordially and cheerfully obey his injunctions. We should not call that a faithful servant who might be continually neglecting our commands; we should not esteem that man as a friend who might be constantly offending us. But are there not many who, with the boasted pretensions of honouring divine grace, are indolent to the extreme, and 'like a lump of inanimate matter, sit still to be shone upon?' Is this taking heaven by violence, is this giving diligence to make our calling and our election sure? Did we never read these forcible expressions of the Apostle, 'Be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the

Lord! Do these exhortations imply nothing? Surely if it were a matter of indifference whether we comply with them or not, the Holy Spirit would not have inspired them. To assert or even to imagine that they are opposed to salvation by free grace, or inconsistent with the influences of the Spirit of God, would discover either a criminal ignorance of the scriptures, or the most odious depravity of heart.

As the blessed Redeemer has given to us so many testimonies of his love; love that commenced in the depths of eternity, continues parallel with our lives, and will flow on for ever; he requires us to give some proofs of our attachment to him. Ye are my friends if ye do whatsoever I command you. If ye love me keep my commandments. Lord what wilt thou have us to do? Dost thou require us to do any thing for thee? Dost thou require us to submit to thine ordinances, to preach, to pray, to deny ourselves, to renounce all sinful conformity to the world? Lord! we will do it, because thou commandest us; we will do it, because the love of Christ constraineth us: give us thy Holy Spirit, make thy strength perfect in our weakness, and then whatsoever thou hast commanded we shall delightfully perform.

What, Christian Brethren, is the conduct of that man who lives under the influence of these principles? You perceive him looking anxiously round the world, ardently desiring to promote the divine glory. If he have children he leads them to the family altar, teaches them to pray by his own example, assiduously endeavours to sow the seeds of piety in their hearts, and then wrestles with God for them in retirement. If there are poor children in his neighbourhood, he gladly pursues any method that may be conducive to their improvement, and generously contributes to those institutions that are intended for the purpose. If the sickness and wretchedness of the poor call for his attention he affectionately visits them, tries by his advice to soften the rigour of their afflictions, and as far as in him lies, relieves their necessities. And yearning for the welfare of human souls on the largest scale, he encourages to the utmost of his pecuniary abilities those societies that are formed for the circulation of the scriptures, and for the instruction of the heathen by the labour of disinterested missionaries.

And are these attempts to do good of no importance? they may pass unobserved by the world, they may be despised by a covetous or a licentious professor: but what are the sentiments of Christ respecting them? Imagine him on the throne of glory at the last day; hear him address his hum

ble and faithful followers. Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. If the Lord of life and glory observes with so much complacency mere acts of humanity, when performed from right principles, what abundant honour will he place on those efforts which are designed to promote his glory in the salvation of immortal souls.

Our exhortations, brethren, might seem to derive additional force from those numerous instances of a laborious exertion and firm perseverance which are furnished to us from the sacred writings and the history of the Church. We are indeed compassed about with a great cloud of witnesses. We may imagine all the saints in glory looking down with holy joy and exultation on you who are engaged to glorify your exalted Lord. Those happy spirits have explored the desert before you; they have preceded you in the contest, and have endured all the pains and trials connected with it. These histories are recorded that you might take encouragement, and believe that you shall be succeeded too. You are not the first in this course; the path has not been newly formed; there are no unusual difficulties for you to surmount; Satan has no new artifices to employ; those on whose success he has most depended have been tried on all the conquerors in heaven. Take those triumphant spirits, believers, for your examples.

If ever example influence, surely it ought in this case. A soldier when perusing the history of ancient warriors feels the communication of that fatal heroism which at length signalizes itself in deeds of bloody fame. The sanguinary chiefs of Homer kindled the flame of war in the bosom of Alexander; Cæsar contemplated the achievements of the Macedonian, emulated his insatiable thirst of honour, and made him the model of his atrocious life; while the present scourge of Europe erects a statue of the victorious Roman before the window of his palace, that he may often be induced to contemplate his character, and imitate his tremendous prowess. And should not you brethren, whose expectations infinitely surpass those of the hero, and whose career is infinitely more sublime, observe with ardour and delight the labours and glories of those who are now at the right hand of God? Remember, they are bending down

from their thrones to watch your conduct, and are anticipating the day when they shall appear as witnesses of your stability, your zeal, and your perseverance.

But you have a more illustrious example still, even Jesus Christ, who is at once proposed to you as an object of faith and a complete model for your character. What have we been recommending? Habitual devotion, intimacy with God, promptitude, decision, uniform obedience, and extensive benevolence? Dear Brethren, all these exercises have appeared in prophets, apostles and martyrs under a sad variety of disadvantages; their rays of excellence were often concealed by the mists of imperfection. It was in Jesus our great forerunner in whom all these were exhibited with unclouded lustre. He is the sun of righteousness whose effulgence outshines the collected brightness of all the holiest beings that were ever destined to illuminate the moral world!

O ye witnesses of our labours and our conflicts, may you never behold us unworthily receding! and thou blessed Jesus, who art the author and finisher of our faith, do thou affect our hearts with thy dying love, and let us derive those stimulants from thy cross, which through the aids of thy gracious Spirit will enable us to gird up the loins of our mind, that we might run with patience the race thou hast set before us.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

Signed by order of the Association,

JOHN RYLAND, Moderator.

BREVIATES.

PLYMOUTH, June 12. Tuesday Evening, VII. Brother *Chown* prayed, Brother *Cherry* preached from Col. i. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.* Brother *Viney* closed in prayer.

Wednesday Morning, XI. The members of the Society for the benefit of the Widows and Orphans of Ministers, held their Annual Meeting. Several new Subscriptions were received, and the affairs of the Society presented a promising appearance.

Afternoon, III. The Association was commenced with prayer by Brother *Giles*, Brother *Ryland* was chosen Moderator; the letters from the churches were read, and Brother Nicholson concluded with prayer.

Evening, VII½. Brother *Toms* prayed, Brother *Page* preached from Isa. xlii. 1. *Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles.* Brother *Sprague* of Bovey concluded the service.

Thursday Morning, VI. Four Brethren prayed, viz. Brethren *Gill, Scott, Chown*, and *Horsey*, of Wellington. Agreed, To admit the church at *Newport* in the *Isle of Wight* into the Association. The Money for the fund was then received, amounting to £157 16*s*. 9*d*. and £15. 12*s*. for letters. The former was then distributed to the most necessitous and laborious ministers, together with a balance of last Year's Accounts, amounting in the whole to £168. 17*s*. 2½*d*.

X½. Brother *Edmonds* prayed, Brother *Saffery*, preached from Eph. iv. 12, 13. *For the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the stature of the fulness of Christ.* Brother *Ryland* preached from i John v. 10. *He that believeth on the Son of GOD hath the witness in himself.* Brother *Shoveller* of *Portsmouth* closed the service with prayer, and the members of the Association retired to the vestry for business.

In the Afternoon, the Members of the Association met for business, the general letter drawn up by Brother *Saunders* was read, approved of, and ordered to be signed by the Moderator.

Evening, VI½. Brother *Smith* of *Tiverton* prayed, Brother *Roberts* preached from Heb. x. 39. *Them who draw back unto perdition.* Brother *Mends*, Independent Minister at Plymouth, concluded with prayer.

The Ministers and Messengers then finished the business of the Association, and the Moderator closed with prayer.

Agreed to hold the next Association at PORTSEA, on the Wednesday and Thursday in the Whitsun week, Brother *Birt* and Brother *Taylor* to preach; in case of failure, Brother *Winterbotham* and Brother *Saunders*: Brother *Nicholson* to prepare the General Letter.

The members of this Association think it highly desirable that some provision be made for aged and disabled ministers; they have heard with pleasure that some steps with this object in view have lately been

taken in London; they request Brother *Birt* to make proper inquiries on the subject, previous to the next Association; in hopes that it may lead the whole denomination to unite their efforts in promoting so desirable a purpose.

State of the churches since the last Association:—

Received	By Baptism 364	Removed	By Death, ...88
	By Letter .. 25		By Dismission..48
	Restored... 9		By Exclusion..47
	Added..398		Diminished..183

Clear Increase 215.

The number of Members in all the Associated Churches, (except Truro, which church has not yet reported its number) amounts to 5020.

It is requested that next year the churches will remember to return as accurate an account of their numbers as can be obtained.

List of the Churches belonging to the Western Association, who sent Messengers or Letters to our Assembly at Plymouth.

CORNWALL.

1. Helstone, *C. Sharp*
2. Truro, *Sol. Young.*

DEVONSHIRE.

3. Ashburton, *Ph. House.*
4. Bampton, *J. Davies.*
5. Bovey Tracey, *J. Sprague.*
6. Brixham, *Eb. Daniell.*
7. Cullumpton, *R. Humphrey.*
8. Dartmouth, ———
9. Exeter, *T. Edmonds.*
10. Kingsbridge, *J. Nicholson.*
11. Modbury, *Chandler.*
12. Plymouth, *W. Ragsdell.*
13. Pl. Dock Square, *Isa. Birt.*
14. P. Dock, Pem. St. ———
15. Prescott, *B. Thomas.*
16. Tiverton, *Th. Smith.*
17. Upottery, *Steph. Bishop.*

DORSETSHIRE.

18. Poole, *W. Bulgin.*
19. Loughwood, *R. Gill.*
20. Lyme, *R. Scott, J. Dawson.*
21. Winbourne, *J. Miel.*

HAMPSHIRE.

22. Lymington, *W. Giles.*
23. Newport *Welch.*
24. Portsea, *Dan. Miall.*
25. Wellow, *Read.*

WILTSHIRE.

26. Bradford, *J. Bernard.*
27. Bratton, *Edmonson.*
28. Calne, *Isaac Taylor.*
29. Crockerton, *Thresher.*
30. Downton, *J. Clare.*
31. Grittleton, *Rob. Mosely.*
32. Malmsbury, ———
33. Melksham, *T. Ward.*
34. Salisbury, *J. Saffery.*

SOMERSETSHIRE.

35. Bath, *J. P. Porter.*
36. Beckington, *I. Hinton.*
37. Bridgewater, *J Viney.*
38. Bristol, in Broadmead, *J. Ryland, Hen. Page*
39. Bristol, Pithay, *T. Roberts.*
40. Chard, *J. Toms.*
41. Croscombe, *Berry.*
42. Frome, *S. Saunders.*
43. Hatch, *J. Breaker.*
44. Hanham and Keynsham, *Hutchins.*
45. Horsington, *J. Cox.*
46. Paulton, *Is. Solbridge, Jos. Dear.*
47. Stokegomer, *Chown.*
48. Watchett, *Jos. Tyso.*
49. Wellington, *J. Cherry.*
50 Yeovil, *Th. Price.*

GLOUCESTERSHIRE.

51. Horseley, *W. Winterbotham*
52. Kingstanley, *J Williams.*
53. Sodbury, *Godwin.*
54. Thornbury, ———
55. Wooton-under-edge, *D. Sprague*

Lately published.

1. *The Advantages of Knowledge to the lower Classes.* A Sermon, by Robert Hall, M. A. Price 1*s.*
2. *Periodical Accounts relative to the Baptist Missionary Society,* No. XIX. Price 1*s.* Number XX. is in the Press. Two volumes 8vo. may be had for 14*s.*
3. *Strictures on Sandemanianism.* By Andrew Fuller. Price 3*s.* 6*d.*
4. *Jesus the True Messiah.* A Sermon, delivered in the Jews' Chapel, Spitalfields. By Andrew Fuller.
5. *Thornton Abbey;* a Series of Letters on Religious Subjects, with a Recommendatory Preface by the Rev. Andrew Fuller. 3 vols. 12mo. 15*s.* extra boards.
6. *Beddome's Short Discourses, adapted to Village Worship and the Devotion of the Family.* 3 vols. 12mo. 2*s.* each; fine 8vo. 3*s.*
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